

8. SUPARNA, rushiag swift as thought, passed through the iroa city; then having gone to heaven he brought the *Soma* to the thunderer.¹

9. The thunderbolt lies in the midst of the sea, covered with the waters; (the foes) flying in front of the battle bring offerings of submission to it.

10. "When YACE, the queen; the gladdener of the gods, sits down (in the sacrifice) uttering things not ^{^v}.AtS[^] to be understood, she milks water and food for the/[^][^] [^]"[^]V four quarters (of the earth); whither now is her , /«)>} best portion gone?² '• ^|>^ ^ ^ "v/'



11.³The gods produced the goddess YACH; her

¹ This alludes to the legend of the Gayatri as a bird fetching the Soma from heaven. Sayana explains *dyaum* "iron" as *hiranmayhn* "golden,"⁷ in. allusion no doubt to the other legend •which represents the cities of the demons as made of iron on the earth, silver in the firmament, and gold in heaven (Ait. Erahm. i. 23).

² Sayana quotes the Kirukta si. 28, and explains *Vdch* here as the thunder (cf. viii. 69. 14); by; the "best portion" he understands the rain, "which sinks in the earth or is taken up by the sun's rays." The verse appears to mean the same as Tennyson's lines in the "Talking Oak":

"LOTV thunders bring the mellow mm
"Which makes me broad and deep."

The sacrifice brings rain ushered in by thuadcr; and then it is asked "whither is the thunder gone now that it has pa[^]ed *t"

³ Sayana adds to explain this verse, "the thunder entering into all beings, becomes the speaker of moral truth,"³
e&lui
mddhyamikd vak wrvaprndnyantargaid
dharmdbhiradini Ikavuti.